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RULES
FOR
ASCERTAINING THE SENSE
CONVEYED IN
ANCIENT GREEK MANUSCRIPTS



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With the Author's respectful Compliments.

RULES

FOR

ASCERTAINING THE SENSE

CONVEYED IN

ANCIENT GREEK MANUSCRIPTS.

BY

HERMAN HEINFETTER.

EIGHTH EDITION.



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P R E F A C E.

It is not my intention to make statements relative to the insufficiency of my attainments to do justice to the subject of this Pamphlet; for it is my Arguments, and not my Acquirements, I wish to be considered. Neither is it my intention to seek to lighten the censure that may be due on account of errors, that might have been avoided by greater study; for the subject appears to me to be of far too great importance, to admit of any regard being paid to personal considerations. I wish all that is advanced, to be carefully examined; and whatever may be false, to be rejected; for error, whether attributable to ourselves, or to others, is equally injurious. I seek therefore not to screen my errors, but to explain and carry forward such of my views as may be correct.

Although the Theory unfolded in this Pamphlet has received much of my attention, I have not been able to perfect all the details of it, nevertheless I am

induced to present it to the public as it is, in the hope that others may assist in its completion.

My desire to admit without disarrangement of the present Sections, such additional Rules as investigation may enable others to discover, together with some I deem it better now to reserve, is the reason why the numbers affixed to the Rules are not continuous.

HERMAN HEINFETTER.

17, FENCHURCH STREET,
July 1st, 1848.

INTRODUCTION.

The subject to be considered in the following pages, has reference, particularly, not to the Sense conveyed by separate words in the Greek language, but to the combined Sense conveyed by two or more words. In composition, it is to prescribe the Forms of Language in which certain classes of Sense are to be conveyed—In consulting records, it prescribes the Sense that certain Forms of Language must convey. As there exists at present but few, and these few, but illdefined Rules for the regulation of these points, *Conjecture, Uncertainty, and Dispute* are the frequent results of those passages in which the import of the Sense is material to the interests of mankind.

Here let me state, that I have treated the subject as addressed to persons acquainted with Greek ; for this reason, most of the Rules common in Grammars are omitted.

The plan I have pursued in these pages, is to express in the form of Rules, every peculiarity, whether of Form, of Government, of Arrangement, of Expression or Omission of words that *invariably* attends any particular character or description of Sense. I

say *invariably*, as a single exception I deem sufficient to invalidate any Rule. For clearness, I have divided these Rules into six Sections, as follows,

- 1st. To the collection of words into Sentences.
- 2nd. To the Arrangement of words in Sentences.
- 3rd. To the Government of words.
- 4th. To the expression of Punctuation.
- 5th. To Translation.
- 6th. To the Sense conveyed.

To the rules under each of the Sections there are Explanatory Notes.

The operation of my Theory may be seen in my *Literal Translations of Holy Scripture*, which are made in accordance to it. These Translations I do not advance as a form of Translation it would be desirable to adopt in the phraseology in which I present it; I advance it, merely, as a translation that is Literal; a Translation that is based upon Distinct, Expressed, and Undeviating Rules; a Translation respecting the Sense of which less doubt can exist, if my Rules are correct, than is the case with regard to any that can as yet be made; inasmuch as certain classes of Sense are restricted and limited to *particular* and *defined* Forms of Expression; and inasmuch as the Punctuation is not left to be placed by what is deemed to be most probable, but is fixed in the exact *places* and *quantity* that the author himself prescribes.

The objects sought to be obtained by this Theory are,

1st. The division of words into Sentences on Fixed and Definite Rules.

2nd. The enabling the Sense of many Sentences to be absolutely determined, by enabling the Literal to be distinguished from the Metaphorical or other than the Literal Sense—The Limited from the Unlimited—The Definite from the Indefinite—The Elliptical from that which is Fully Expressed—The Language of Enquiry from that of Assertion—And that which forms a Parenthesis from that which does not.

3rd. The specification of the method of expressing Punctuation in Greek.

4th. The particularization of the cases in which the Article is expressed and in which it is Omitted; as also of the Sense afforded by its Expression and by its Omission.

Should I accomplish these ends, it must I think be admitted, that the Science of the Greek Language has been advanced; should I fail, surely it will be allowed, I have failed in effecting that, in which to have succeeded would have been beneficial to mankind.

HERMAN HEINFETTER.

17, FENCHURCH STREET,

February 15th, 1854.

RULES RELATING TO SENTENCES.

1. Greek Sentences are of two kinds, namely, *Sentences of Sense—Sentences of Government.*
2. *A Sentence of Sense* consists of all the words used to convey a complete Sense.
3. *A Sentence of Government* consists of all the words that govern each other; see Rules 61 and 90, together with sometimes the Relative, see Rules 21 and 120, some *Sentences of Preposition*, see Rule 6, and such Adverbs, Conjunctions, and Particles as are arranged between, or are in connection with them. See Rules 21 and 30, and *Note 1.*

Sentences of Government are subject to two distinct classes of Rules; *1st, Rules of Government.* These relate to the Cases, Tenses &c. of words. *2nd, Rules of Arrangement.* These

1. Nominatives are here regarded as governing the Verbs to which they are Nominatives. Pronouns, Verbs, &c. when influenced, that is, when holding their Cases, Tenses &c. in agreement with something that precedes them, are not here to be considered as governed in their case by that which thus influences them, or as forming part of the same *Sentence of Government* to which that, so influencing them, belongs.

relate to the places words hold in a Sentence ; that is, to their Arrangement, or the order in which they stand. These classes are divided into *Rules of Regular* and of *Irregular Arrangement and Government*.

Sentences of Government are of five descriptions, and may be distinguished thus: *Regular Sentences—Irregular Sentences—Sentences of Preposition—Parenthetical Sentences—Elliptical Sentences*.

4. *A Regular Sentence of Government* is any *Sentence of Government* in which the words of which it is composed are subject to the Rules of *Regular Government* and *Regular Arrangement*.
5. *An Irregular Sentence of Government* is any *Sentence of Government* in which the words of which it is composed are subject to the Rules of *Irregular Government* or *Irregular Arrangement*. *Note 2*.
6. *A Sentence of Preposition* consists of the Preposition, the words governed by it and the words they govern, together with such Adverbs,

2. The existence of *Irregular Sentences* enables us to perceive the difficulty that has attended the endeavours to find out by what Rules the Greeks regulated the Arrangement of their words, for without a knowledge of their existence, every Rule that can be laid down will be repeatedly broken.

Conjunctions, and Particles as are arranged between and as are in connection with them.

When the Preposition governs the Relative, see Rom. i. 5, and the Relative and what succeeds it makes a *Perfect Expression*, Note 3—Or when *the Sentence of the Preposition* is preceded by a Verb, or is only separated from a Verb that precedes it by an Adverb, Conjunction, Particle, or the Nominative of the Verb, or the Accusatives before Infinitives, see Rule 310; and the Verb makes with *the Sentence of the Preposition* a *Perfect Expression*—Or when *the Sentence of the Preposition* is preceded by the Article, or by a word, which word is preceded by the Article, and the Sense of the Article, Word, and *Sentence of the Preposition* together makes a *Perfect Expression*, Note 4.

3. By a *Perfect Expression*, I mean, that the Sense afforded by two or more words expresses but one Thing, Property, Quality, Fact, Subject of Desire, Actions, &c. such for example as Rom. iii. 18. *There is no fear of God before their eyes.* But the following does not make a *Perfect Expression*. Rom. ii. 23. *Thou that makest thy boast of the law, through breaking the law.*

4. An Example of a *Perfect Expression* when *the Sentence of the Preposition* is preceded by the Article is, Rom. iv. 11. *A Seal of the righteousness of the faith of him that is in the uncircumcision—* An Example of a *Perfect Expression* when *the Sentence of the Preposition* is preceded by a Noun, which Noun is preceded by the Article is. Rom. i. 18. *That hold the truth in unrighteousness.*—An Example of the contrary is, Rom. i. 28. *The God to a reprobate mind.*

In the first case, *the Sentence of the Preposition* is regarded as a part of the Sentence that succeeds it, and in the other cases, as a part of the Sentence in which it is placed, or that precedes it. In all other cases, it is regarded as an independent *Sentence of Government*. Adverbs governing Nouns are regarded as Prepositions.

7. *A Parenthetical Sentence* is any *Sentence of Government* introduced in the middle of any other *Sentence of Government*. It has no effect on the government of the Sentence into which it is introduced.
8. *Elliptical Sentences*. *First*. When any word except the Relative is not governed in its Case or Tense by any word that is expressed in the *Sentence of Government* to which it belongs, and when it may not hold its Case or Tense unless it is governed, it indicates an Ellipsis; that which governs it, being that which if the Sentence was fully expressed, would be supplied, *Note 5*. *Secondly*. An Ellipsis is also indicated by the Sense being incomplete.

5. Examples, Rom. i. 4. ; ii. 7 & 8.

RULES OF REGULAR ARRANGEMENT.

20. The Classes into which the various Parts of Speech, and certain Cases and Tenses of them are divided in the following statement; are arranged in the order in which they succeed each other in a *Regular Sentence of Government*. Some of the Classes may be, and often are omitted; but no Class before *Class 8*, in a *Regular Sentence*, may be arranged before any of those that precede it in the order laid down in this statement.
21. *Class 1*. A Preposition when governing the Relative; Or the Relative in any case, if expressed, *Note 6*, always holds this place; except being sometimes preceded by the other divisions of this Class, and when in the Nominative Case, by another Nominative, see Rom. xiv. 23.
- Adverbs, Conjunctions, and Particles.
- The four or five first words of a Sen-

6. Sometimes *ris* is used in the place of, and in the Sense of the Relative, See John xx. 23, and Matt. xi. 16.

tence are sometimes of these Parts of Speech, *see Class 9.*

One or sometimes more of any of the Parts of Speech (subject, however, to the order of classes here laid down) preceding a *Casual Conjunction*, *Note 7.*

22. *Class 2.* A Nominative or Nominatives and the Declinable words it or they govern, *Note 8*, if the Relative in any Case, when not governed by a Preposition is expressed; or if a Pronoun, not used as

7. The Conjunctions which I denominate *Causal Conjunctions*, are those which in the Arrangement are generally placed the second word, but which in Translation are generally, and should always be placed the first. I denominate them *Causal Conjunctions*, because they generally express a Cause, Reason, or Explanation of what precedes them. They are of two kinds, and may be distinguished thus, *Proper*, such are Γαρ Οὖν Δε, &c., and *Improper*, such are Μετ Τε Απα &c. *Proper Causal Conjunctions* are never used otherwise than as *Causal Conjunctions*, but *Improper Causal Conjunctions* are sometimes used otherwise. The cause of the peculiar Arrangement of *Causal Conjunctions* is for the purpose of their indicating Stops.

8. In some cases, the Sense *alone* can determine which of two Nominatives is the Nominative to a Verb, as for example, Rom. vi. 9. *Knowing that Christ (being raised from the dead) dieth no more, death over him no more rules.* The Sense *alone* here marks the Parenthesis, and in addition shews that *Christ* must be the Nominative to the Verb; were we not governed by the Sense, it would be more natural to conclude that the words, *The death of him*, was the Nominative.

an Adjective, or in its Indefinite Sense, is the or a Nominative to the Verb, whether such Pronoun is expressed or understood, *Note 9*; or if a Sentence or Adverb &c. is placed between the Nominative and the Verb, *Note 10*.

23. *Class 3*. Verb in any Mood or Tense except the Infinitive.

The Verb may be succeeded by a Copulative Conjunction, and the Conjunction by another Verb in the same Tense and Person as the first Verb, if the two Verbs and Conjunction together make a *Perfect Expression*, as in that case, the two Verbs and Con-

9. Such Pronoun Nominatives when expressed, are, in a *Regular Sentence*, always placed before the Verbs to which they are Nominatives, as are also all other Nominatives connected with them, See Rom. ii. 17, *Behold thou a Jew art called*.

tis is used in its Definite Sense, Rom. x. 6, *Who shall ascend into heaven*; and in its Indefinite, Rom. iii. 3, *If some did not believe*.

The Relative when governed by a Preposition is regarded only as any other *Sentence of Preposition* is regarded.

10. It is very evident why Nominatives should always be arranged before the Verb, when a Sentence is to be introduced between them and the Verb for were they not thus placed, no Sentence could ever be so introduced, since when Nominatives are arranged after the Verb, they are always to be rendered immediately before it.

junction form part of the same *Sentence of Government*, *Note 11*.

24. *Class 4*. A Nominative or Nominatives and the Declinable Words it or they govern, except in the cases stated in *Class 2*.
25. *Class 5*. Declinable Words Governed by Verb *Class 3*, and the words they govern.
26. *Class 6*. Infinitive.
27. *Class 7*. The words governed by the Infinitive and the words they govern.
28. *Class 8*. Prepositions and the words they govern may be introduced between any of the Classes here specified.
29. *Class 9*. Adverbs, Conjunctions, and Particles may be introduced in the middle of *Sentences of Government* without in any way interrupting the Government of the Sentence.

When one or more of them are placed at the end of a Sentence, such of them as with the words that precede them together make a *Perfect Expression*, form part of the same sentence to which the words that precede them belong.
Rom. iv. 23.

11. *Rom. i. 25, And worshipped and served* is an example of two Verbs making a *Perfect Expression*; and *Rom. ii. 17, Art exalted, and art rested*, an example of the contrary.

When not making a *Perfect Expression* with the words that precede them, but making a *Perfect Expression* with the words that succeed them, they then form a part of the sentence to which the words that succeed them belong.

When not making a *Perfect Expression* either with the words that precede or succeed them, they form a Sentence by themselves. *Rom. iii. 9.* Adverbs governing Nouns are regarded as Prepositions.

30. *Class 10.* The Participle, the same as a Noun, may be the first word in a Sentence, or it may be introduced in any other part of the Sentence in which a Noun may be; but wherever it is introduced, the order of Arrangement that succeeds it is in accordance with what is stated after *Class 3*, unless the Participle be regarded as a Noun. See Rule 150.
31. *Class 11.* Declinable words are always arranged after the words that govern them, and with the exception of those governed by Verbs, *Rule 24*, and in the case of Sequences, *Rule 61*, are only separated from the words that govern them by Adverbs.

32. *Class 12.* The Article is arranged immediately before the word to which it belongs, except as respects *Causal Conjunctions*, which are sometimes introduced between the Article and the word to which it belongs.
33. All passages are to be regarded in accordance with the *Regular Arrangement* in preference to the *Irregular*, when the Sense of the Context admits of it.
34. A Pronoun or an Adjective when used to *Qualify* or *Define* a *Perfect Sense* expressed by a Noun, as Mark xvi. 15, *The world all*, see Note 12; or when used as a *Substitute* of a Noun's existing Definition, as Matt. 8, *The field that*, is always Arranged after such Noun; but when used to *Qualify* or *Define* the Sense expressed by a Noun that is not *Perfect*, as Luke ii. 10, *All the people*, or used not to affect the Sense expressed by the Noun, as Luke xxiii. 38, *This the king of the Jews is*, Heb. xi. 23, *Proper the child was*, Rom. iv. 8, *Blessed a man is*, it is always Arranged before it.

12. Some Nouns afford in themselves a *Perfect Sense*, such as, *The world, The sun, Days, Words &c.*; the Sense of some Nouns is Dependent on their Context, such as, *The days, The words &c.*, and so, as regards themselves alone is not *Perfect*.

RULES OF IRREGULAR ARRANGEMENT.

Irregular Sentences differ from *Regular Sentences* in the following respects

40. *1st.* The Relative when not governed by a Preposition is sometimes not arranged the first word in a Sentence although holding that place in Translation, *Note 13.*
41. *2nd.* The Nominative is often arranged contrary in every respect to the stipulations in *Rules 22 and 24;*
42. *3rd.* The Verb is often placed last in the Sentence, *Note 14.*
43. *4th.* Declinable words that are governed by Declinable Words and Verbs are sometimes placed before the words that govern them. The Accusatives to the Infinitive are sometimes arranged after the Infinitive.

13. An example occurs Rom. ix. 5 ; 2 Cor. xi. 31.

14. By the expression *the Verb* in this Rule, I mean, that Verb which when the words are arranged in the order of Translation stands the first. The Verb that holds this place is never in a *Regular Sentence of Government* in the Infinite Mood.

44. *5th.* The Article is often separated from the word to which it belongs, in which case, the Article generally points out the place that the words to which it belongs holds in the *Regular Arrangement*.
45. The prescriptions in Rule 34 are reversed.
46. Sentences of Preposition are often introduced between Declinable Words and the Words governed by them. Also between the Article and the Word with which it is connected.

RULES OF GOVERNMENT.

GENERAL RULES.

60. No word that is declinable except the Relative, may hold any other case than the Nominative or Vocative, unless it is governed in the case it holds by some word expressed or understood. See Note 15.

15. What is termed a *Genitive Absolute* has no existence. The design of the passages in which Genitives are so regarded is to shew, that other than the Literal Sense of them is intended to be expressed. The first example of this description in Holy Scripture is Matt. ii. 1, *Behold wise men from the east came to Jerusalem*, either, *by i e because of Jesus being born in Bethlehem of Judea*, (this is the Literal Sense,) or, *after Jesus being born there* (this is the Second or other than the Literal Sense.) The Literal Sense makes the first Clause of the Sentence descriptive of an event that was caused by what is stated in the last Clause. The Second Sense makes the first Clause of the Sentence descriptive of an event that occurred accidentally after what is stated in the last Clause. Passages of this description are of frequent occurrence in the Gospels and the Acts of the Apostles, which being records of transactions, necessarily have relation to time; St. Matthew alone has 30 such passages; but in the Epistles, which treat especially of Doctrine and Discipline, passages of this Description are very scarce.

61. Any number of Declinable Words in the same Sentence, succeeding each other in the same Case, are to be regarded as governed in their Case by that which governs the first of them. To this Genitives sometimes are an exception. The introduction between Declinable Words in the same Case, of other Declinable Words in other Cases governed by one of them, or of Adverbs, Conjunctions, Particles, or Parenthetical Sentences, has no effect on the manner in which the government of the Declinable Words in the same case is to be regarded.
62. Each Proof, Clause, Character, Result, Effect &c. of any Proposition &c. if not forming an independent *Sentence of Government*, is never governed by the words expressing the first Proof &c. but by that which governs those words; consequently, the words commencing each of the Proofs &c. are in the same Case. *Rom. i. 3 & 4, and Note 16.*

The other Declinable words that are regarded as holding their cases *Absolutely*, are all Second or Third &c. Clauses of a Sentence that precedes them, thus *Rom. iv. 5, To him that worketh not*, is governed in case by, *The reward is reckoned*. A most extended example of this occurs *Heb. xi.* in the *Government* of the word *Faith*, See Verses 4, 5, 7, 8, 9, 11, 17, 20, 21, 22, 23, 24, &c., &c.

16. An example of this occurs, *Rom. i. 29 & 30*. The words *Full, Whisperers, Backbiters &c.*, are not governed by the Participle, but by that which governs the Participle. It should be observed,

63. It does not follow in every case, that a governed word is governed by that which immediately precedes it, even when the circumstances of each admit, in accordance to the Rules, of such being the case; as for example, *Rom. i. 4.* The word rendered *And declared*, is not governed by the word rendered *Flesh*. In many cases the Sense alone can determine what course of government has been selected.
64. The Gender of Pronouns that qualify Nouns is often different to that of their Antecedents, it being that of the Noun they qualify. Example, *John xviii. 35, Thine own nation*, and ver. 36, *My kingdom*.
65. Declinable Words govern Declinable Words in a Genitive and Dative Case. See *Rom. vii. 2.*

NOMINATIVES.

70. Whatever number of Words in the Nominative Case there may be in a *Regular Sentence of Government* that are nominatives to a Verb, they must all be Arranged before the Verb, or

that in cases where this Form of Government is used, the word filling the place here occupied by the Participle, is not prevented from governing some of the words that succeed it, viz., those that complete the Sense that itself expresses, although it is prevented from governing all the words that succeed it in the *Sentence of Sense*.

else all of them after it, as the case may be, *see Rules of Arrangement*, as any separation of them by the Verb, indicates their not belonging to the same *Sentence of Government*.

71. No Declinable Word may be expressed as the Nominative to a Verb in the first or second Person Singular or Plural, unless the first or second Personal Pronoun is expressed in Translation.
72. No Declinable Word in the Nominative Case, whether Pronoun or not, or whether preceding or succeeding a Verb in the Imperative Mood, forms a part of the Sentence of the Verb, as Verbs in the Imperative Mood have no Nominatives.

VOCATIVES.

90.

ARTICLE.

100. The Article is used *solely* as a Definite Article, accomplishing all its effects through what it possesses by its power of Definition, *Note 17*,

17. Although it appears to me to be desirable to make the Rules relating to the Article somewhat numerous, in order, principally, to make my views more intelligible, it will be found in practice, that almost all that is advanced is comprehended in one particular,

and being never expressed, when the Sense without it is Definite, *Notes* 18 and 19, pro-

which will probably be found sufficient to lead to a just estimation of the Article. This particular consists, in regarding every Insertion and Omission of the Article, as depending, altogether, on the obtaining of a Definite Sense thereby; for the attainment of this end, alone, is the Article ever Inserted or Omitted.

18. As there appears to me to be a difference of opinion as to what is implied by the word Definite, I will here endeavour to state my views on the subject, in order to shew, when using it, what I understand is implied by its use.

The word Definite, appears to me, merely to imply, that the object of the user of that which is denominated Definite, cannot be understood by the party for whom the user intends it, otherwise, than as the user himself understands it, and intends by its use to express.

This is all I understand to be implied by the word Definite, and this is all I wish to be understood as implying by the use of the word. To render the point clearer, I will enlarge on some of the negative portions of the subject.

1st. To be Definite, it is not necessary to use Nouns, Terms, or Expressions in their Strict Literal Sense. *Jack*, if by the user and the party by him addressed, can only be understood as representing a particular individual, is as truly Definite, as though the expression had been *John Nokes*. Thus, then, we perceive, that in the attainment of Definitiveness, we are not prevented from using the word *He*, when such has not reference to a particular individual, or even, when such, a Singular Noun, is intended as descriptive of Plurality; as for example *He that loves his country is to be honored*, provided that the user and the party addressed, each derive from its use *only* one and the same Sense.

2nd. To be Definite, it is not necessary that every one shall form a right conception, or obtain a right impression of the subject.

vided that such Sense is suitable to the occasion, *Note 20.*

A sentence in French that is Definite to a person acquainted with the language, is not so to one ignorant of it. A sentence from a person residing in a country town, that is Definite to one acquainted with the localities thereof, may not be so to one unacquainted with them. Nothing can be conveyed by language that can be universally Definite; the most universal proposition can only be Definite to such as are acquainted with the language in which it is expressed, and the Facts connected with it. Some sentences are Definite only to one particular person, some to a particular family, some to a particular town, and some to a particular nation; yet, the most restricted, is equally as Definite as the most extensive, each, having equally answered its design, that of conveying the exact object of the user to the person or persons he has addressed. Hence our attention must not exclusively be confined to the Language employed, but we must also consider, whether we are the parties, or whether we comprehend the circumstances of the parties who are addressed; without due attention to this, Definitiveness is of little value.

19. Thus when the principles of things are spoken of in the abstract, such as *Faith*, meaning faith of every description, or *Righteousness*, or *Holiness*, or *Grace*, or *Peace* &c., the Article is never expressed; but when any of those principals are used in limitation, either of Sense or Application, then the Article is prefixed, in order to Define the limitation. Thus *The faith of you*. *The faith*, meaning whatever the user of the expression has Defined to be the Sense he intends to convey by it; as without such Definition is expressed or known by the writer and the reader, no Sense is afforded by the expression.

20. The Article prefixed to a word, which together afford a Definite Sense, may be divided into three Classes as follows.

1st Those words that from the nature of what they represent

101. The Article is never expressed, unless the Literal Sense conveyed by the *Perfect Ex-*

admit of only one meaning; such, for example, as *The God*; (when addressed to Christians) *The wicked*; *The just*, &c.

2nd Those words, which although admitting of a variety of meanings, have by the user of them been so explained as to the Sense in which he uses them, as that when used, the meaning they afford shall be as clear and restricted as are those of the first Class. As for example, Rom. i. 16. *The glad tidings* &c. What glad tidings the Apostle here refers to he previously explains, verses 1, 2, 3, and 4.

In accordance to this Class the Article is prefixed to Proper Names, since it is never so prefixed, unless the Person represented by the Proper Name is identified by connection with the record, or is elsewhere particularized in the Context, consequently it here expresses a Sense to this effect, *The Jesus referred to, or that has been, or shall be pointed out.*

In places where it is not determined by the Context whether one or more Persons or Things are treated of, as it is in Psalms xxxv. 23, *Stir up thyself, the God of me and the Lord of me*; and where two or more Appellatives or Attributives joined by a Copulative or Copulatives are assumed of the same person or thing, before the first Attributive the Article is inserted, before the remaining ones it is omitted, as in John xx. 17, *I ascend unto the Father of me, and Father of you*, also Rom. xvi. 18, *The good and fair speeches*. The omission of the Article before the second Attributive is observed, in order that in accordance with Rule 343 it may be seen, that other than the Literal Sense is intended to be conveyed; the Literal Sense requiring, if the Article be inserted before each Attributive, that each Attributive should have reference to a different person or thing.

3rd Those words which of themselves are not Definite in their meaning, yet, when joined with another or other words afford together a meaning that is Definite; as for example *The faith of you*—*The spirit of me*—*The Thing desired by me*, &c.

pression of which it forms a part, is the Sense intended to be conveyed, *Note 21.*

102. The Article is never expressed in *Purely Elliptical* or *Purely Metaphorical Expressions*, see *Note 22.*

21. Great attention should be paid to this Rule, since it clears up many of the difficulties that present themselves in endeavouring to determine the Sense that is afforded by the Insertion and Omission of the Article. In explanation of it I will give the following examples. In Luke i. 69 it is said, *He did raise to us a horn of salvation, in or among the house of David.* Observe, here, the Article is used before the word *House*; but in Luke i. 27 it is, *A man of house of David.* Now *the house of David*, means not one individual or part of it, but the whole of it; consequently, in the first example the Article is rightly used, since the horn of salvation was raised up *in or among* the whole of it; but in the other example such is not the case; for Joseph was not born of all, but only of a part of the house; consequently, the Article is not expressed before *house*.

22. By *Purely Elliptical* and *Purely Metaphorical Expressions*, I mean such expressions as afford an Elliptical or Metaphorical Sense, and a Literal Sense also. I term these *Purely Elliptical* and *Metaphorical Expressions*, in order to distinguish them from expressions, which although Elliptical or Metaphorical, yet from their affording either from their own nature or from the context in which they occur, no other than one Sense, are not so regarded, but are regarded as Literal Expressions. Of Words or Expressions having two significations, one Literal and the other Metaphorical, the Article is prefixed to the Literal alone; but if the expression admits alone of but one Sense, even though that should be, if strictly regarded, a Metaphorical Sense, such as *The Law of the sin—The Law of the mind—The Lamb of the God, &c.*, the Article is then prefixed to it. A little observation will soon convince any one of the use of this

103. The Article is used to restrict Words, Passages &c. of General or Unlimited Application, to one that is Particular, Limited, and Definite ; hence to Define which of two or more Persons or Things is referred to.
104. The Article is used, when a Definite Sense is afforded that is Limited to a Particular Person or Thing, but which Person or Thing is not specified, to Define the application to be General, to the extent of embracing all to which the Sense as Defined can apply. Thus, *THE man that loves his Country is to be honored*, means, All men that love their Country are to be honored.
105. The Article governs, or is prefixed to—
 1st. Declinable Words. These the Article governs in a Genitive, Dative, or Accusative Case. When prefixed, the Article is always in

Rule, as for example, Rom. i. 20, *For the invisible things of him, from the creation of the world*, admits in English of two meanings, viz., from or by the act of creating the world, or from the time when the world was created ; but the Greeks by the use of their Article, avoid this obscurity. For if the Article is placed both before *Creation* and *World*, the act of creation is referred to ; because, that is the Literal Sense of the words ; but if the Article is not expressed before either, the time of the creation is referred to, the Omission of the Article shewing that the Sense the words are to afford is not the Literal Sense, and this is the only other Sense that the words in this connection can afford.

the same Case, Number, and Gender as the Declinable Word to which it is prefixed.

2nd. To Adverbs, Conjunctions, and Particles; in such cases the Article holds the Nominative Case, or the case that the parts of the Sentence preceding it governs.

3rd. To Proposition, *see Rule 6.*

4th. To Verbs in the Infinitive Mood, *see Rules 160 and 161.*

RELATIVE.

120. The Relative is never governed in case by anything but a Preposition; it, however, often holds its case in agreement with its Antecedent, and still oftener it holds the case that affords the Sense required to be expressed. *Rom. ix. 4 & 5.*

PARTICIPLES.

130. The Participle is often preceded by the Article, *Rules 32 and 44.*

VERBS.

GENERAL RULES.

140. Exclusive of Parenthesis, and of the Coupling of Verbs by Conjunctions, no *Sentence of Government* can have more than one Verb in it that is not in the Infinitive Mood or a Participle.
141. Verbs are subject to Rules of *Regular Government* and of *Irregular Government*.

RULES OF REGULAR GOVERNMENT.

150. The first Verb in a Sentence is always in any part of the Verb except the Infinitive Mood, and is in the same person as its Nominative. The other Verbs in a Sentence are always either in the Infinitive Mood or are Participles; unless the First Verb is a Participle preceded by the Article, and is used to express, *The Character, Quality, Description &c. &c.* of that which is specified immediately preceding it. Thus, *The Father that sent me.* In relation to Government, the Participle so used Governs all

the words that with it completes the *Character* &c, according to the ordinary *Rules of Government*; but it and those words, whatever they may be, are as to *Government*, only regarded as Nouns in the case of the Article that precedes the Participle. Thus, John vi. 44. *Except the father that sent me should have drawn him.* Col. ii. 17. *Which things a shadow of the things that are about to come are.* John i. 33. *That he that sent me to baptize with water said unto me.* Parenthesis and the coupling of Verbs by Conjunctions are excepted, see Rule 23.

RULES OF IRREGULAR GOVERNMENT.

160. An Infinitive is often governed by the Preposition *εἰς* succeeded by the Article in the Neuter Accusative Singular.
161. An Infinitive is often preceded by the Article in the Genitive Singular.
162. The first Verb in a Sentence is often in a different Person to its Nominative. See Rules 312 and 382.

RULES RELATING TO PUNCTUATION.

GENERAL RULES.

170. In Greek there are two Stops, *Note 23*. The first I denominate the *Major Stop*; the second the *Minor Stop*. The *Minor Stop* primarily expresses, that the Sense afforded by the words

23. The Greeks had no separate characters to express Punctuation, but effected it, *1st*. By certain Classes of Words, such as Adverbs, Conjunctions, Particles, and Prepositions. *2nd*. By the Government of the Cases and Tenses of the other Classes of Words. *3rd*. By the Arrangement of their Words. This use of the Particles accounts for the numberless *And's*, *But's*, *For's*, &c. &c. to be found in Greek Sentences; as also, why they had Adverbs, Conjunctions, and Participles, each expressive of the same Sense.

The design of Punctuation in Greek is not to express the *Nature* or *Extent* of the Relation that exists between that which succeeds a *Stop* and that which precedes it, as regards their connection with each other, but to point out, *1st*. Whether the Relation of that which succeeds and precedes it is *Immediately* to each other, or *Immediately* to something else, as John xix. 31, *Then the Jews. Because it was a preparation, besought Pilate.* The Jews did not beseech Pilate, *Immediately*, because it was a preparation, but *Immediately*, because they did not wish the bodies to be unburied on the sabbath day; hence the *Major Stop*. *2ndly*. Whether the

every *Parenthetical Sentence*, expresses and requires a Stop ; and with the exception of such Sequences, whether of Participles or Declinable Words, *See Rules 61 and 191*, as do not together make a *Perfect Expression*, is the only place in which a Stop is expressed or required.

MAJOR STOP.

180. The *Major Stop* is expressed,

1st. By a *Causal Conjunction* used *Causally*, the Stop to be placed before the *Causal Conjunction* when Arranged in the order of Translation.

2nd. By an *Adverb Note 25* when placed the first word in a *Sentence of Government*, unless neutralized by the preceding section, which always supersedes this section ; or unless governing Nouns in their Cases, or indicating a Note of Interrogation ; the Stop to be placed before the Adverb.

181. The *Major Stop* I mark thus (.)

does not mean, *Goeth in the manner in which it hath been recorded of him*, which if Dependent on what Immediately precedes it should mean, but, *Goeth, confirming the declaration that he would do so.*
Continued Note 40.

25. I do not know any justification for considering that the Greeks ever regarded the Neuters of Nouns as Adverbs, or that they ever regarded as an Adverb any word such as *ὥστερ*, that is by *Arbitrary Selection* represented as either one or two separate words, when the first of these two words is a Conjunction.

MINOR STOP.

190. Wherever a Stop is required, *see Rule 171*, a *Minor Stop* is to be placed, except where *Major Stops* are indicated. *See Rule 180.*
191. Every part of Speech that is Declinable succeeding any part of Speech that is Declinable in the same Case (the Genitives or Datives governed by them, or Conjunctions placed between them, makes no difference) indicates a *Minor Stop*, which is to be placed between them, or after the Genitives or Datives governed by the preceding word, or before the Conjunctions. Except where two or more make a *Perfect Expression*.
- Infinitives in the same *Sentence of Government*, and Particles succeeding each other, *Note 26*, afford the same indications with respect to Stops as Declinable Words in this Rule are described as doing.
- 192 The *Minor Stop* I mark thus (,)

POINTS.

GENERAL RULES.

200. In Greek there are Four Points—The first *The Note of Interrogation*;—The second *Marks a Parenthesis*;—The third *An Ellipsis*;—The

26. Example, Rom. v. 3 & 11.

fourth, *The Sense intended to be conveyed being other than the Literal Sense of the passage.*

210. *A Note of Interrogation* is indicated by the use of some word expressive of enquiry, as Πως, Ουχι, Τις. H, &c. or of some Sentence expressive of the same, as John ix. 19, *They asked him, is this thy Son*; or by an *Irregular Arrangement* that effects no other object, as John xiii. 6, *Washest thou my feet.* See Rule 243. Note 27.
211. *A Parenthesis* is indicated by the introduction of any *Sentence of Government* or *Sense*, in the middle of another *Sentence of Government* or *Sense*, see Rule 3.
212. An *Elliptical Sentence* is indicated by a want of completeness either in the Government or Sense, see Rule 8. I mark it thus by a line placed under the words that have been omitted.
213. *The Sense intended to be conveyed being other than the Literal Sense of the passage* is indicated by the *Government* or *Arrangement being Irregular*; I mark it thus by a dotted line under the printing.

27. A Sentence may never be regarded or translated as an Interrogation, unless one of the above indications are expressed. Some of the words stated above as expressive of Enquiry are used in Cases and Senses unconnected with Enquiry.

RULES RELATING TO TRANSLATION.

GENERAL RULES.

220. All words in a *Regular Sentence of Government* retain in Translation the place they hold in the *Arrangement*; except *Causal Conjunctions*, Negatives, Nominatives when placed after the Verb, Notes of Interrogation, and Adjectives when placed after their Substantives.
221. In *Irregular Sentences* the words should be Translated as though they had been *Regularly Arranged*, Note 28, except See Rule 210.
222. It is not necessary that the peculiar Sign of the Case that Declinable Words hold should always be expressed in Translation.

28. It often happens that a Literal Rendering of such passages will not give the full Sense of the place. In such cases, I question whether the Literal Rendering ought not to be dropped, and that substituted in its place which will afford as near as possible that Full Sense that the Greek *Irregular Arrangement* implies. An example of this kind occurs, John xiii. 20, *He that receiveth whomsoever I shall send, he*, in effect, *receiveth me*; the Literal Rendering without what is added is not true, and does not afford the Sense intended to be conveyed.

223. Pronouns in every Gender are to be Translated to afford the Sense as to Gender that their Antecedents require, and not that which their own Gender prescribes, See John xviii. 10, *Having a sword, he drew it.* John xix. 24, *Rend it, a Coat.*
224. Declinable words succeeding each other in the same Case thus Arranged, *The Article, a Pronoun or Adjective, a Noun*, are to be Translated thus, Luke xxii. 19, *The my remembrance*, Acts i. 8, *The Holy Spirit.*
225. Declinable Words succeeding each other in the same Case thus arranged, *The Article, a Noun, the Article, a Pronoun or Adjective*, are to be Translated thus, John iii. 29, *The joy that is mine.*
226. Declinable Words succeeding each other in the same Case thus Arranged, *The Article, a Noun, a Pronoun or Adjective* used as a substitute of the Noun's existing Definition, as Matt. xxvii. 19, *The just man that*, are to be Translated, *That just man.* A like Arrangement with the Article Omitted, as Mark iii. 30 *An unclean spirit.*

ADVERBS, CONJUNCTIONS, AND PARTICLES.

230. Causal Conjunctions are always Translated so as to stand the first word in a Sentence.

NOMINATIVES.

240. In a *Regular Sentence of Government* when a Nominative is Arranged before a Verb that is not in the Imperative Mood, for any cause other than that stated in the 3rd hypothesis in Rule 22, or in Rule 210, and no Personal Pronoun in the Nominative Case is expressed, neither the Relative in any Case, *Note 29*, one of the Personal Pronouns is understood, and must be expressed in Translation before the Verb. But when a Nominative is Arranged after its Verb, or a Personal Pronoun Nominative, the Relative excepted, is expressed, neither of the Personal Pronouns are understood, or may be supplied in Translation.
241. In *Irregular Sentences*, the Nominative is often Arranged before the Verb when no Personal Pronoun is understood, or can be expressed in Translation, *Rom. i. 8*.
242. If there is no expressed Nominative to a Verb, and the Relative Pronoun is not expressed, a Personal Pronoun Nominative is understood, unless the Verb is in the Imperative Mood, or

29. When a Personal Pronoun Nominative is expressed, there never is a Personal Pronoun Nominative understood; unless the expressed Pronoun Nominative is the Relative, in which case there is sometimes another Personal Pronoun Nominative understood.

is coupled to a Verb preceding it by a Conjunction; *Note 30*. If the Relative is placed before the Verb, whether it is or is not in the Nominative case, and no Nominative is expressed, a Personal Pronoun sometimes is, and sometimes is not understood before the Verb, *Rom. i. 2 & 27. Note 31*.

243. Nominatives to a Verb must always be rendered before the Verb, unless where a *Note of Interrogation* is expressed, in which case they may be rendered either before or after it as required by the context, whether the Nominatives are placed before, *Rom. iv. 3*, or after the Verb, *Rom. iii. 6*.

GENITIVES.

245. *See Rule 222*. Genitives are Translated, *Of*. Luke ix. 10, *Belonging to*. Rev. vi. 6, *For*. Ephes. ii. 12, *From*. John ii. 7, *With*. Rom. ix. 10, *By*. John viii. 53, *Than*. John vi. 23, *After*, *Note 32*. Mark vi. 7, *Over*. John xi. 9, *In*.

30. Example of the first case, *Rom. vi. 13 & 19*; of the second, *Rom. i. 25 : ii. 17*.

31. The Relative when placed before the Verb and holding the case of its Antecedent, and which case is not the Nominative, appears in some cases to be regarded as the Nominative to the Verb although it does not hold that case, since there is no other Nominative either expressed or understood, *see Rom. i. 27*.

32. *After* expresses two Senses, 1st. *Like or Similar to*, 2nd.

DATIVES.

247. *See Rule 222.* Datives are Translated, *To. Unto. Into.* John xvi. 7, *For.* Luke i. 10, *At.*

VOCATIVES.

260.

ARTICLE.

270. The Greek Article if expressed in Translation should always be rendered by the Definite Article *The*; except when preceding a Verb, or a Participle, or a Preposition.
271. The Article preceding a Verb, *see Rules* 310 and 311.
272. The Article, preceding a Participle should always be Translated by the Demonstrative Pronoun *That*, which in some cases should be preceded in rendering by the Demonstrative, or one of the Personal Pronouns, sometimes in the sign of the case in which the Article is expressed. *Rom.* iv. 4 and 5, *see Rule* 290.

Following or succeeding to; the first is the Literal Sense of the Genitive, the second is the secondary or other than the Literal Sense, to denote the expression of which is a frequent cause of *Disarrangement* in Holy Scripture, *See Matt.* xix. 14.

273. The Article preceding a Preposition should always be Translated by the Demonstrative Pronoun *That*, followed by the Auxiliary Verb, and sometimes preceded by the Demonstrative, or a Personal Pronoun, sometimes in the sign of the Case in which the Article is expressed, see *Rom. iv. 12*.
274. The Article is often Omitted in Greek when it should be Expressed in Translation, *see Rules relating to Sense*.

RELATIVE.

280.

PARTICIPLE.

290. The Participle preceded by the Article should always be Translated as though it had been expressed in the Indicative Mood in the same Tense as it holds, *See Rule 272*.
291. When two Participles in the same Case, Gender, and number succeeding each other, *Note 33* are joined together by a Copulative Conjunction, and the first of them is preceded by the Article, they are to be translated in the

33. Declinable words between the two participles governed by the first of them does not effect the Case, *See John i. 41*.

same manner as two Verbs similarly circumstanced, *See Rule 300*, with the addition before the first one specified in *Rule 272*. But if the Article is expressed before each of the Participles, in that case each Participle is to be Translated as though it was not coupled to the other.

VERBS, REGULAR GOVERNMENT.

300. Two verbs in the same Person, Mood, and Tense joined together by a Copulative Conjunction are to be Translated with the Omission before the second Verb of the expression of the sign of the Mood and Tense that it holds.

VERBS, IRREGULAR GOVERNMENT.

310. A Sentence in which the Infinitive is governed by the Preposition *εἰς* should be rendered in the following order. First the Preposition; then the Article in the Sense of the Demonstrative Pronoun *That*; next the Accusatives before the Infinitive, which are always arranged after the Infinitive; next the Infinitive in the Sense of the Subjunctive or Optative Mood; and lastly the words governed by the Infinitive.
311. A Sentence in which the Infinitive is preceded

by the Article in the Genitive Singular should be rendered in precisely the same manner as when preceded by the Preposition *εις*, except the omission of that which the Preposition expresses; and by rendering the Article by the words, *in respect of that*; and never in Sense by rendering the Infinitive in the Positive Senses of the Subjunctive Mood, *Should or Would*, but *Could, Might, or Ought*.

312. When the first Verb of a Sentence is in a different Person to its Nominative it must be Translated as though it had been expressed in the Person of its Nominative. *See Rule 382.*

RULES RELATING TO SENSE.

SENTENCES.

320. *A Regular Sentence of Government and Arrangement* is always to be understood, as conveying the Literal Sense of the passage, and this is to be derived from the words in the order in which they are Translated.
321. *An Irregular Sentence of Government or Arrangement* is always to be understood as conveying some other than the Literal Sense of the passage.
322. Any deviation in *Government or Arrangement* from the usual Form indicates that the Sense intended to be conveyed is other than the Literal Sense that the usual Form would convey, *Note 34.*

34. *An Irregular Government or Arrangement* is employed,
1st. To restrict an Universal, General, Unlimited &c. Proposition to a Limited, Particular, or Partial accordance with it.

This is often effected by the introduction of a requirement to supply a Personal Pronoun Nominative, where, in the present day, it is regarded as unnecessary, thus John xix. 24, *But cast lots for the coat, that the scripture, it should be fulfilled.* Had the Pronoun

323. An *Elliptical Sentence*, the character of which is that described in the first clause of *Rule 8*,

been Omitted, the Literal Sense of the passage is, that what is stated entirely fulfilled the Scripture, as may be seen by John xix. 28, *Jesus having known that all things now had been accomplished, in order that the Scripture should have been fulfilled.* The requirement to express the Pronoun in John xix. 24, shews that the Sense intended to be conveyed is other than the Literal Sense, *casting lots for the coat* did not entirely fulfil the Scripture, but it did contribute to an extent to accomplish that end; hence the *Government* used.

The object thus obtained is oftener effected by the employment of any Form of *Irregular Arrangement or Government*. Thus John xv. 20, *If they keep my saying*, Literally means, *Never transgress it*, not, *If they ordinarily keep it*. Luke vi. 32, *For even sinners love those that love them*, Literally means, *Invariably do so*, not, *Commonly do so*. Luke vii. 32, *That sit in markets*, Literally means, *That invariably do so*, not, *That were so doing at the time referred to*. John xii. 36, *These things Jesus spake*, Literally means, *He spake the actual words recorded*, not, *He spake words to that effect*. Luke i. 1, *Many undertook*, Literally means, *Unconditionally a large number*, not, *Large in relation to the object*. Luke i. 15, *He shall be filled*, Literally means, *Contain nothing else*, not, *Have an abundant supply*.

2nd. An *Irregular Government or Arrangement* is employed to determine which Sense is intended to be conveyed in sentences that afford two Senses, One, a declaration of simple Existence which is the Literal Sense; The other, a declaration of a Representation of such Existence, which is the second, or other than Literal Sense.

The distinction between these is commonly effected by the *Arrangement* of Nominatives after the Verb which should have been *Arranged* before it; thus Luke iii. 22, *Thou the Son of me that is beloved art*. John x. 24, *If thou the Christ art*. Rom. i. 22, *Professing wise to be*; had the *Arrangement* of these passages been

indicates that the Sense conveyed by it is a second or third Cause, Reason, Explanation,

Regular, they would then have expressed the following Senses, *Thou the Son of me that is beloved existest. If thou the Christ existest. Professing wise men to exist*; hence the *Irregular Government*. See *Regular Governments*, 2 Sam. xxii. 32, *And who a rock shall exist. Matt. xix. 26, This impossible exists. John xviii. 35, Not yet I a Jew exist. 1 Cor. xi. 25, This the cup the new Testament exists by my blood. 2nd. By the Arrangement of Nominatives before the Verb contrary to Rule 24. John iii. 6, Flesh is.*

See Note to Matt. 815. The Assertion of Scholars, *That some Verbs are Substantive Verbs, and govern Nouns in the Nominative Case* is vain; because Heb. viii. 10, *I will be to them a God, and they shall be to me a people*, and Matt. xxviii. 20, *I together with you exist all the days*, proves, That when required, Nouns are governed by such Verbs in the same manner as they are by any other Verbs; and because all the Rules relating to Nominatives are at times observed by Nominatives in connection with such Verbs.

3rd. An *Irregular Arrangement* is employed, When a Declinable Word or Words that are governed in their Case express a Cause, Reason, Object, *Effect &c.* of that which is expressed by the word or words that govern them, and the Sense intended to be conveyed does not express such *Cause &c.*, but is restricted to a mere statement of the facts that *Accidentally* succeed each other. Thus Matt. i. 18 if *Regularly Arranged* would be, *She was found with child &c. by his mother Mary having been espoused to Joseph*, this being the Literal Sense; whereas the Sense intended to be conveyed is, *She was found with child &c. after his mother Mary having been espoused to Joseph.*

This estimation of this *Arrangement* necessitates the entire rejection of what is termed, the doctrine of *The Genitives Absolute*, a doctrine that can only be sustained by pure assertion, its existence never having been explained on any other ground than the Utterer's

&c. of something that has been previously stated, of which the words that immediately

decision that the case he produces is one that is to be regarded as an example of it.

The examples of this Form are so numerous and important in their consequences in the Translation of Holy Scripture, that I point them out by a Special Number, No. 495, placed over the places in which they occur.

4th. An *Irregular Arrangement* is employed in sentences which record Actions and Results &c., when the Action &c. is not actually performed as specified. Thus Matthew **xxvi.** 59, *That they should have put him to death*, Literally means, *Personally do what is stated*; whereas the Sense intended to be conveyed is, *That they should cause him to be put to death*; hence the *Irregular Arrangement*. John **xviii.** 24, *Annas sent*, does not mean, *Personally despatched*, but, *Commanded him to be sent*. John **ix.** 9, *Some said*, does not mean, *Actually uttered*, but, *Assented to that statement*. John **xvii.** 1, *In order that the Son should have glorified thee*, does not mean, *Added to thy glory*, but, *Make man more sensible of it*. Luke **i.** 12, *Fear fell on him*, does not mean, *That something approached him*, but, *That he became afraid*. Luke **i.** 13, *Thy wife Elizabeth shall bear*, does not mean, *Shall naturally effect*, but, *Shall be made to have*. Luke **i.** 16, *He will turn &c.*, does not mean, *He personally will do it*, but, *He will be the means employed of doing it*. Luke **i.** 20, *These things should have been performed*, does not mean, *Completely accomplished*, but, *Be in course of completion*. Luke **i.** 38, *And the Angel departed from her*, does not mean, *He went away*, but, *Became unperceived by her*. Luke **i.** 80, *And the child was growing*, does not mean, *Personally doing what is stated*, but, *Was made to grow*. Luke **ii.** 35, *Doubts should possibly have been taken away*, does not mean, *That something is removed*, but, *That doubts are prevented from arising*. Luke **vii.** 10, *Those that were sent found*, does not mean, *They discovered*, but,

precede are a preceding Cause, Reason, or Explanation. *Rom. iv. 5.* In all cases, the

They became acquainted with. Luke vii. 11, *And his disciples were going with him*, does not mean, see Context, *They were going with the same object as Jesus*, but, *That they were accompanying Jesus.* Luke viii. 19, *Then his mother and his brethren came to him*, does not mean, *They reached him*, but, *Approached him.* Luke viii. 25, *He commandeth the winds*, does not mean, *He spake to them*, but, *He gave an utterance to man in relation to them.* Luke ix. 13, *More than five loaves and two fishes exists not to us*, does not mean, *At any time*, but, *On this occasion.* Luke ix. 18, *The disciples were with him*, does not mean, *In the act just specified*, but, *On that occasion accompanied him.* Luke x. 25, *And behold a certain Lawyer stood up*, does not mean, *He changed his bodily position, for probably they were all standing*, but, *That in the argument he took the lead.* Luke x. 39, *Mary was existing with her*, does not mean, *At that time in the same room*, but, *In the same house.* Luke ii. 37, *Serving with fastings*, does not mean, *Actually benefitting God*, but, *So offering worship to him.* Luke iv. 22, *And all were bearing witness*, does not mean, *Actively were testifying*, but, *Passive, Their conduct attested.* Luke iv. 21, *This day this scripture hath been fulfilled*, does not mean, *Altogether completed*, but, *Hath received a verification.* Luke iv. 42, *The people were seeking*, does not mean, *Were actively searching*, but, *Were watching in order to discover.* Luke v. 33, *The disciples of John fast oft*, does not mean, *We know that they do so*, but, *We know that they are required to do so.* Luke vi. 2, *And certain of the Pharisees said*, does not mean, *That more than one gave actual utterance thereto*, but, *That one uttered and the others assented thereto.* Luke x. 40, *But the Martha was being cumbered*, does not mean, *Acted on*, that is, *Properly engaged with*, but, *Cumbered herself.* Luke x. 40, *Left alone*, does not mean, *Without other company*, but, *Without assistance.* Luke xi. 7, *The door hath been shut*, does not mean, *Simply closed, such as*

Sense of the second part of the Sentence is restricted to the limits of the first part.

latched, but, *Firmly secured, such as locked*. Luke xi. 21, *When the strong man having been armed should keep*, does not mean, *Should actively keep*, but, *Passive, Should be ready to keep*. Luke xi. 89, *Now ye the Pharisees &c.*, does not mean, *Do what is stated*, but, *Are required to do so*. Luke xii. 54, *A shower comes*, does not mean, *Always does so*, but, *Ordinarily does so*. Luke xv. 16, *Which the swine were eating*, does not mean, *Were actually masticating*, but, *Of the same description as those they did masticate*. Luke xv. 17, *But I perish with hunger*, does not mean, *What is stated*, but, *I am in danger of so doing*. Luke xvi. 9, *Make to yourselves friends*, does not mean, *Effect that object*, but, *Strive to do so*. Luke xvii. 2, *Caused to offend one of these little ones*, does not mean, *Actually effected what is stated*, but, *Done his part for effecting it*. Luke xix. 4, *For he was about to pass*, does not mean, *It was certain*, but, *It was expected he would do so*. Luke xix. 16, *Thy pound gained*, does not mean, *Actively did so*, but, *Enabled me to gain*. Luke xx. 32, *Then the woman died*, does not mean, *The woman did some act*, but, *Was acted on*. Luke xxi. 8, *And the time hath drawn near*, does not mean, *Actively approached*, but, *That Man has nearly reached the time*. Luke xxii. 24, *And a strife was also among them*, does not mean, *That there was a second cause of strife*, but, *That there was in addition to their doubt, also a cause of strife*. Luke xxii. 25, *Benefactors are called*, does not mean, *Are so denominated*, but, *Are so regarded*. Luke xxii. 41, *A cast of a stone*, does not mean, *What a stone could cast*, but, *Could be cast*. Luke xxiii. 2, *We found this man*, does not mean, *We personally detected him*, but, *We have evidence to prove the fact*.

5th. An *Irregular Arrangement or Government* is employed in passages in which the Sense if *Regularly Expressed* would either be *Doubtful* or *Incorrectly* express the Sense intended to be conveyed. Thus Luke vi. 3, *When he himself hungered*, Literally means if Re-

DECLINABLE WORDS, GENERAL RULES.

330. The Sense conveyed by Declinable Words in the same Case thus Arranged, *The Article, a*

gularly Arranged, When he hungered, not, He himself. Luke viii. 20, *Thy mother and thy brethren stood without desiring to have seen thee*, Literally means, *Because they desire*, and not *as here* is intended, *And they desired to have seen thee*.

6th. An *Irregular Arrangement or Government* is often employed to point out that the Sentence is to be understood not as an *Assertion* but as an *Inquiry*. Thus John i. 21, *The prophet art thou*. Matt. vii. 22, *Prophesied we not in thy name*.

7th. An *Irregular Arrangement or Government* is employed as in Matt. xii. 3, *But she said unto them*, in order to point out that the Sense intended to be conveyed is to the same effect as that in John iv. 21, *The Jesus says unto her*, which Literally means, *He exclusively addressed her*, not, *He made an open declaration to all present of the observation he addressed to her*. See another Form of *Disarrangement* for the same object John ii. 7, *The Jesus says unto them*. John ii. 9, *The Governor of the feast calls the bridegroom*, does not mean more, *Than after obtaining the bridegroom's attention, he gave to all present the utterance recorded in relation to the bridegroom's supply of wine*.

The examples of each of these *Forms* are so numerous, that I have affixed to each of them a Special Number to be placed over the passages in which they occur; to that in Matt. xii. 3, No. 494; to that in John vi. 21, No. 496.

The examples I produce in relation to the whole of this Note are exhibited only as Specimens of the General Character of these observances in Greek, as the variation in their details are without limit. In a few cases, possibly from our now ignorance of all the Facts of the Case, the object of the *Disarrangement* is not now understood. See Note 39.

8th. The *Irregular Arrangement* is employed to point out that the Sense intended to be conveyed is the *Metaphorical Sense* that

Pronoun or Adjective, a Noun, is, That the Pronoun or Adjective is used to make with the

the words afford, thus John x. 24, *Do ye destroy our natural life.* John vi. 50, *This the bread that comes down from the heaven is.* John xii. 40, *Hath blinded their eyes, hath hardened their hearts.* These passages are so numerous and important in their Consequences in the Translation of Holy Scripture, that I point them out by a Special Number, No. 498, placed over the places in which they occur.

9th. The *Irregular Arrangement* is employed to point out that *Pronouns* and *Appellations* are used to express a Sense that is not their Strict Literal Sense. Thus Luke ii. 3, *In his own city,* does not mean, *The city belonging to himself,* but, *The city in which he resided.* Luke ii. 2, *This taxing,* does not mean, *The particular enforcement of the tax specified,* but, *The enforcement of this description of taxation.* Luke vi. 23, *Their fathers were acting,* does not mean, *Their immediate personal parents,* but, *Their national ancestors.* Luke vii. 41, *The one was owing five hundred pence,* does not mean, *The exact sum specified,* but, *An amount of that description.* Luke viii. 10, *And the people gladly received him,* does not mean, *The entire body did so,* but, *That his reception by the people was general.* Luke x. 2, *Send forth labourers,* does not mean, *Persons so designated,* but, *Persons who will labour.* Luke x. 5, *And into whatsoever house,* does not mean, *Exclusively what is specified,* but, *Castle, Tent or Solitary Hut &c. &c.* Luke vi. 7, *And the Scribes and the Pharisees were watching him,* does not mean, *That the parties specified were so doing,* but, *That Men who were of these parties were so doing.* Luke x. 40, *Helped me,* does not mean, *Me personally,* but, *Helped to do the work I was doing.* Luke xii. 18, *My barns,* does not mean, *My own,* but, *The barns I occupy.* Luke xiv. 8, *Lest a more honourable man than thee,* does not mean, *Actually more honourable,* but, *One so esteemed.* Luke xiv. 24, *My supper,* does not mean, *The supper I myself eat,* but, *The supper I*

Noun a *Perfect Sense*, as, *The Holy Spirit*; hence this Form does not express *A particular Estimate or Appellation of a Person or Subject*, but *The General or Common Estimate or Appellation thereof*: it does not express present *Qualification or Definition*, but a *Qualification and Definition* that is known and acknowledged both by the Writer and the Reader: See Note 35.

have provided. Luke xvi. 6, *Take thy bills*, does not mean, *Thy demands on some one*, but, *The demands on thee*. Luke xvii. 7, *Having a servant*, does not mean, *Possessing such a domestic*, but, *Having anyone that serves*. Luke xviii. 14, *This man went down*, does not mean, *This individual*, but, *This description of man*. Luke xxiv. 25, *Which the prophets declare*, does not mean, *What is stated*, but, *Which God declared by the prophets*. Matt. v. 16, *Your good works*, does not mean, *Good works designed or originated by you*, but, *Good works performed by you*. John xv. 19, *The world hateth you*, does not mean, *You personally*, but, *The doctrine you promulgate*. John xvi. 20, *Ye shall weep*, does not mean, *Ye personally*, but, *My disciples*. Acts xxv. 11, *I appeal unto Cæsar*, does not mean, *To him personally*, but, *To his tribunal*. Acts xxv. 14, *Festus declared to the king*, does not mean, *To him personally*, but, *Declared in an open court where the king presided*. John xix. 37, *Another scripture says*, does not mean, *Another Record*, but, *Another part of the same Record*. Acts xiv. 17, *Giving rain to us*, does not mean, *To those I am addressing*, but, *To his creatures*.

35. Matt. xii. 35, *The good man*, does not express a *Particular Qualification*, such as Luke xxiii. 50, *A good man*, but it expresses *An Acknowledged*, that is, *A General or Common Estimate or Appellation &c.*, such as, *A man of the Class designated good*. In

331. The Sense conveyed by Declinable Words in the same Case thus Arranged, *The Article, a Noun, the Article, a Pronoun or Adjective*, as John iii. 29, *The joy that is mine*, is, That what is expressed by the Noun is not *The Proper Possession* of the Person represented by the Pronoun &c., but only a *Possession in Part*: *The Proper Possession* would be expressed, *The joy of me*, See Note 36; it is therefore only in a Restricted manner entitled to be regarded a *Particular Possession*; thus, *The joy that is a joy of mine*. In this Form the Pronoun or Adjective *Qualifies* or *Defines* the *Perfect Sense* expressed by the Noun.
332. The Sense conveyed by Declinable Words in the same Case Arranged in accordance with Rule 34, is, That the Sense intended to be conveyed is always the Literal Sense expressed

like manner, Luke xxii. 19, *The my remembrance*, means, *The remembrance of things that are known respecting me*. *The remembrance mine*, means, *The remembrance that I appoint*. *The remembrance of me*, means, *The remembrance that I have*. *The of me remembrance*, means, *The remembrance of others of me personally*.

36. In the Absolute Possession of any thing, in the extent, manner or circumstances proper to its possession, the Person or Thing possessing is always expressed in the Genitive Case. Thus John xi. 2, *The feet of him*, John x. 29, *The father of me*, John v. 8, *The bed of thee*, John xii. 41, *The glory of him*, John xii. 48, *The words of me*, John xiii. 1, *The hour of him*.

by the words. In like manner if the Article is omitted, as Mark iii. 30, *Spirit Unclean*.

333. The Sense conveyed by Declinable words in the same Case *Arranged* in opposition to the Specifications in Rule 34, is, That the Sense intended to be conveyed is always other than the Literal Sense expressed; very frequently it is, That it is not *Necessarily, Invariably, or Without Exception as stated*; which the Literal Sense requires that it should be; but that *Generally, Ordinarily, or Usually it is so*, thus Rom. i. 8, *All the World*, does not mean, *Absolutely all*, but only *Generally speaking all*. It oftentimes expresses, That *all* does not relate to *Number or Quantity*, but to *Description or Quality*, See Note 37.

ARTICLE.

340. When the Article is expressed, it always shews that the Sense conveyed is the Literal Sense is Definite, and could not be Definitely expressed without the Article.
341. The Article when expressed before words the Sense of which is Definite and the Application of which is General or includes more than

37. Thus, 1 John iv. 1, *Believe not every spirit*, means, *Every Description of spiritual existence*; whereas, *Believe not spirit every*, means, *Every Individual spiritual existence*.

one, such as *Faith, Unbelief, Nations, People, &c.* it restricts the Application to the particular *Person, Thing, Occasion, or Circumstances* referred to in the context, Rom. iv. 19 and 20. *The belief, The unbelief.*

342. The Article when expressed in passages affording a Definite Sense, and the Application of which is expressly Limited, but which Limitation is not specified in the context, makes the Application General to the extent of embracing all to which the thing as defined can apply. See Rom. vii. 1 *Over the man.*

343. When a Word or Expression requires the Article to be expressed in order to make the Sense Definite, and the Article is not expressed, it indicates that the Sense intended to be conveyed is other than the Definite Sense.

RELATIVE.

350.

PARTICIPLE.

360.

REGULAR GOVERNMENT.

370.

IRREGULAR GOVERNMENT.

380. The Sense afforded by a Sentence in which the Infinitive is governed by the Preposition *εἰς*, is that what is expressed by the Sentence, is not a *Necessary Consequence* of what is specified in that which precedes it, which the Literal Sense requires it should be; but that it is only a *Probable Consequence*, or one that is designed to be effected; and hence the *Irregular Government* of such Sentences.
381. The Sense afforded by a Sentence in which the Infinitive is preceded by the Article in the Genitive Singular, is that what is expressed by the Sentence is not a *Certain Result*, that is, one that *Should* or *Would* be effected; which the Literal Sense requires it should be, but one that is *Possible*, that is, that *Could*, *Might*, or *May* be effected; hence the *Irregular Government* of such Sentences.
382. The Sense afforded by a Sentence in which the first Verb is in a different Person to its Nominative, is that what is expressed, is not absolutely true, but is true only under Certain Circumstances, Restrictions, Limitations &c. that are not expressed; most frequently in the use of language in its common, instead of its strictly Literal Sense, or when appearances are des-

cribed in General, instead of particular language. See Note 38 and 39.

38. Perhaps the most common examples are Nominatives Plural preceding Verbs Singular; Thus John vii. 7, *I Testify against the World, that the works of it evils is*. Had all the works of the world been unqualified *Evils*, this form of *Government* would not have been used. So again, John x. 4, *And the sheep follows him*; not *all*, in *all* things, do so. The assertion *That Neuter Plural Nominatives govern Verbs in the Singular* is vain, as proved by Matt. x. 21, *Children shall rise up against their Parents*. Also Gal. iii. 8, *All the nations shall be blessed*. Two Singular Nominatives connected by a *Copulative Conjunction*, govern, according to the *Regular Government*, a Verb in the Plural, the same as in English, See Matt. xxiv. 35, *Heaven and earth shall pass away*. Also Rev. xxii. 17, *The spirit and the bride say come*.

39. It must never be forgotten that no Author observes *All* or even perhaps *Any* of the foregoing Rules, unless in his opinion the requirements for the attainment of a just Sense compel him to do so; hence a *Regular Arrangement* of any passage does not determine, that the design of the Author is to express the *Strict Literal Sense* that the words afford. In many cases the Context is such as to leave no room for doubt, what is the Sense the Author desires to convey, whatever may be the *Form* of Greek that he employs. In other cases it is immaterial to the Author's object, whether the Sense expressed is regarded as a *General* or *Particular Sense*, a *Limited* or *Unlimited*, an *Actual* or a *Metaphorical* &c. &c. And in other cases, a Sense which was at the time the Author wrote so clear as to render further definition unnecessary, may now from the lapse of time be quite unintelligible. In the foregoing Rules I have only given *General Examples* of the various *Forms* observed in the Greek Language, whenever the Sense of any passage of Holy Scripture is materially effected by any peculiar *Form* of Greek, it is always pointed out and explained by a Special Note at the foot of the page in which it occurs.

- 490 refers the Reader to my Tract on Ἰησοῦς Κύριος.
 491 Do. Ἰησοῦ.
 492 Do. Πνεῦμα.
 493. The words Matt. viii. 20 *The son of the man*, when used as descriptive of the circumstances of a man, may be applied to any one in appropriate circumstances; but as a Distinctive Appellation, I am not aware that they are ever applied to any one but our Saviour. *Son of man*, or, *Son of a man*, occurs frequently in Holy Scripture, and is applied oftener to *Ezekiel* alone, than the Appellation *The Son of the man* is to our Saviour. The phrase, *The Son of man*, as an Appellation, is not, as far as I know, ever used in Holy Scripture. The Appellation, *The Son of the man*, contains two Definitions, the latter of which has no specific Sense except in accordance to Rule 342.

Without definition, *Son of man*, or *of a man*, means, *Naturally begotten by man*; *Son of the man*, means, *of the man referred to*, and so, no man having been Defined, *of the race of man*; as in accordance with Rule 342, the Limitation not being specified, the Application is general, and so embraces all men, or the whole of the human race; and consequently, in our language is more correctly expressed, *Him of the human race that is the Son*. God

is styled, *The Father*, as being the Father of all the human race, and as our Saviour, alone had no other Father than God, and is styled, *The Son of God*, he alone is recognized by the Appellation of, *The Son*, hence my Paraphrase; *Him of the human race that is the Son*.

494. See Rule 322 Section 7.

495. Do. 3.

496. Do. 7.

498. *The Irregular Arrangement* is here employed to shew that the Sense intended to be expressed is the *Metaphorical Sense*.

40. *Continuation of Note 24.*

Τότε always expresses that what succeeds it did not occur *Immediately* after the Record that precedes it, but *only* at some time or other after it. Compare Matt. iv. 11 with the Additions recorded Luke iv. 9 &c.

Ἴδού does not mean, *See what now exists*, but, *Receive what I will now disclose*. Thus Matt. i. 20 does not invite us, *To see an Angel of Jehovah*, but, *Henceforth to know that an Angel of Jehovah in a dream did appear to Joseph*.

Ἀμήν is not employed for the confirmation of what Immediately precedes it. Thus in Matt. v. 26 does not attest, *Their being cast into prison*. Or Rom. i. 25 does not express, *Who is blessed for ever indeed*, but, *Who is blessed for ever. This is my belief*.

Πάλιν see Matt. iv. 8 does not mean, *The devil taketh him a second time up into a mountain*, but, *That in a second manner the devil tempts him by taking him up into a mountain*.

Ὡς preceding δι (as in Matt. ii. 13) or any other Particle, is in my opinion regarded as a Preposition.

CONCLUSION.

That there are many errors in the foregoing pages, I have no doubt; for my research has not been sufficient, even, to enable me to obtain towards perfection the position, I conceive, I might reach. I desire to see those errors corrected, but at the same time, I wish it to be remembered, that errors in detail may exist, and yet, the Theory, in the statement of which they occur, may be correct. Such being the case, it will not be a sufficient ground, for any one to consider my Theory false, because he discovers errors, unless he is satisfied, that the errors he discovers, are essential to the existence of the Theory.

My Theory is this—1st That every Form of Expression, of Government, or of Arrangement of Words in Greek, is regulated by the Sense intended to be conveyed; consequently, that by each Form of Expression, of Government, or of Arrangement, a Particular and Definite Character of Sense is expressed,—2ndly. That Punctuation is expressed in Greek; and that, not by Separate Characters, but by circumstances connected with the words of the Language—3rdly. That the Article is a Definite Article, and that its Expression and Omission is regulated, *solely*, by the Sense it effects in relation to Definition.

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